THE

JEWISH CHRONICLE.

(ספר זכרון)

REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 125, NEW SERIES. FRIDAY, AUGUST 18, 1871;—ELUL 1, 5631. PRICE TWOPENCE.

BIRTHS.

On the 8th inst., at 58, Tyne-street, North Shields, the wife of Mr. **Herman Barczinsky**, of a daughter.

On the 13th inst., at Springfield Bank, Bury, Lancashire, the wife of **Charles M. Simon**, Esq., of a son.

On the 14th inst., at 34, Jewry-street, E.C., the wife of Mr. **Moss Myers**, of a daughter.

On the 16th inst., at Devonshire House, Edgware Road, the wife of Mr. **Alexander Levy**, of a daughter.

MARRIAGES.

On the 10th inst., by the Rev. Dr. Artom, assisted by the Rev. J. Piperno, **Charles Lindo**, Esq., of 56, Gloucester-terrace, Hyde-park, to **Adeline**, elder daughter of **R. S. Heilbut**, Esq., of 10, Southwick-crescent, Hyde-park.—No cards.

On the 16th inst., at the Hanover Square Rooms, London, by the Rev. Dr. Adler, assisted by the Rev. M. B. Levy, **Harriette Matilda**, second daughter of **Henry Nerwich**, Esq., 1, Upper Leeson-street, Dublin, to **Philip D. Jacobs**, of 38, Upper Bedford-place, eldest son of the late **David Jacobs**, Esq.

DEATHS.

On Thursday, the 10th inst., at South Norwood, **Berton Gottheimer**, Esq., aged 75.

On the 5th inst., at Richmond Terrace, Clifton, after a few days' illness, deeply regretted by his family and friends, **Maurice S.**, the beloved son of **Abraham** and **Ellen Mosely**, aged 27 years.

On the 11th inst., at 174, High Holborn, W.C., the Rev. **David Joseph**, minister of the Maiden Lane Synagogue, aged 54 years.

On the 13th inst., at 51, Long-lane, West Smithfield, E.C., **Morris Solomon**, Esq., aged 67, deeply and deservedly regretted.

On Sunday, the 13th inst., at 5, Queen's-parade, Brandon-hill, Bristol, Mr. **Joseph Platnauer**, age 97.—ת'נ'צ'ב'ה.

WANTED, by the LEEDS Congregation, a Gentleman as FIRST READER and LECTURER, at a salary of £150 per annum.

Applications, with testimonials, to be sent to the President, M. Ansell, 10, Belgrave-street, Leeds,

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THE JEWISH WORKHOUSE.

123, Wentworth-street, Spitalfields.

THE following DONATIONS have been thankfully received towards the above object.

Mrs. S. Barnett, in memory of her late husband	£3	3	0

Further Donations and Subscriptions will be thankfully received by

Mr. S. A. Green, 76, Goulston-street, Whitechapel.

F. M. HYMAN, Hon. Sec.

WANTED, to APPRENTICE TWO BOYS (indoor) to a Tailors' or Machinist. Premium given.—For particulars apply to Mr. Franklin, Jews' Orphan Asylum, Tenter Ground, Goodman's Fields.

ALLIANCE ASSURANCE COMPANY.

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ROBERT LEWIS, Secretary.

FINE FLAVOURED STRONG BEEF TEA at about 2½d. a pint. ASK FOR LIEBIG COMPANY'S EXTRACT of Meat, requiring Baron Liebig the Inventor's Signature on every jar, being the only guarantee of genuineness.

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PLATE at PER OUNCE.
JEWELLERY at per pennyweight.
DIAMONDS at per carat.
CAKE-BASKETS, Tea and Coffee Sets, Mugs, Cups, Salvers, at 7s. to 7s. 6d. per ounce; Spoons and Forks of all kinds at 6s. 3d.
BRACELETS, BROOCHES, NECKLETS, at 4s. 6d. per dwt. Jewels with guaranteed weight of Diamonds at £8 to £10 per carat. Mounted as Earrings, Brooches, Bracelets, &c., &c. The workmanship and gold reckoned by the ounce.

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Plate and Jewels lent on hire or bought for cash.

Wedding and Birthday presents, Testimonials, and Presentations in great variety.

At home only before 10 a.m., and after 7 p.m.

THE undersigned thankfully acknowledge the following SUBSCRIPTIONS for the relief of the DISTRESSED JEWS IN PERSIA, received in response to their Appeal:

Mrs. A. Abraham	£1	1	0
Edward Angel, Esq.		10	6
Morris Angel, Esq.		10	6
A. B.		10	0
Benjamin Benjamin, Esq.		10	6
Mrs. Amelis Benjamin		10	6
S. Buchman, Esq.	1	1	0
Patrick Collings, Esq.... ...		10	6
John Collins, Esq.		10	6
S. G. Collins, Esq.		10	6
B. Curtis, Esq....	1	1	0
Isaac Falcke, Esq.	1	0	0
Octave Foa, Esq.	1	10	0
Julian Goldsmid, Esq., M.P. ...	10	10	0
M. A. Goldstucker, Esq.	1	1	0
Ph. Hecht, Esq.	2	2	0
Dr. Amos Henriques	2	0	0
Mrs. D. Q. Henriques, Manchester...	2	2	0
Arthur Q. Henriques, Esq. do. ...	2	2	0
Ed. M. Henriques, Esq. do. ...	2	2	0
Jacob Q. Henriques, Esq.	2	2	0
Ed. Joseph, Esq.	2	2	0
Felix Joseph, Esq.	2	2	0
C. I. Kino, Esq.	3	3	0
H. Kohnstamm, Esq....	1	1	0
Jacob Levy, Esq.		10	6
Rev. A. Löwy		10	6
S. Mansfeld, Esq.	2	2	0
Abm. Mocatta, Esq.	5	5	0
Abm. Mocatta, Esq., junr.	1	1	0
A. L. Mocatta, Esq.	1	1	0
Elias Mocatta, Esq.	2	2	0
Joseph B. Montefiore, Esq.	1	0	0
Moses Moses, Esq.		10	6
George Novra, Esq.	1	0	0
H. Rosenheim, Esq.	1	0	0
Lambert Samuel, Esq...	2	0	0
Isaac Seligmann, Esq.	15	15	0
Leopold Schloss, Esq., 2nd donation	2	2	0
Joseph Solomon, Esq.		10	0
S. W. Waley, Esq.	3	3	0
Selig Walsh, Esq.	1	1	0
Miss Minnie Woolf		10	6
Miss Flora Woolf		10	6

A. LOWY.
LEOPOLD SCHLOSS.

WITHERS, ENGLEFIELD and Co. Baker-street, and George-street, Portman-square, W., SUPPLY Jewish WEDDING DINNERS, Ball Suppers, and every other kind of entertainment, by contract, in town and country, in first class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons, and superintended by them personally. Everything supplied is of the very best quality, and all the Plate, China, Glass, and decorations are of the most modern description.—A Jewish Cook employed

כשר WINES.

IMPORTED Direct from the Midi and Cote d'Or, particularly the Muscat Frontignac, Muscat Lunel, and Muscat Frontignan, which have 42 degrees spirit proof according to the test of the Customs' Laboratory; also fine Claret, Burgundy, &c., at L. JAMESON'S, 85 (late 5) Mansell-street, Goodman's-fields, E.—N B. Country orders promptly executed.

P. H. SAMUELS, 36, Wilson-street, Finsbury, UPHOLSTERER and Manufacturer of the (Patent) HYGEINIC SPRING MATTRESS, unequalled for lightness, comfort, and durability. An APPRENTICE WANTED.

APPEAL.

THE Committee for promoting the erection of a Synagogue and School in Sheffield, beg to acknowledge the receipt of the following DONATIONS:

Amount already received ...	£933	2	6
J. M. Montefiore, Esq.	£5	0	0
R. L. Watts, Esq.		10	0

Further donations will be thankfully received and acknowledged by: Aaron Marks, Esq., Pres., Clydesdale-villa, Sharrow, Sheffield; David Hyam, Esq., 35, Tavistock-square, London; M. L. Jacobs, Esq., 68, Caroline-street, Birmingham; at the Jewish Chronicle Office, 43, Finsbury-square, London; and by

ALFRED K. MEYER, Hon Sec.,
Pembroke Buildings, Cemetery Road,
Sheffield.

NEW SYNAGOGUE AT BRIGHTON.

THE Committee of the present Brighton Synagogue, encouraged by the advice and promised support of residents in London, APPEAL to the Jewish public for aid to build a new Synagogue.

The existing building, erected about fifty years ago, although adequate for the wants of Brighton residents, does not meet the requirements of the increasing number of visitors.

The congregants consisting of but few householders, the Synagogue is mainly supported by the contributions of visitors; and in order to ensure the permanence of this support, it is considered indispensable to have a properly constructed and well ventilated building, with at least twice the present accommodation.

The mode of conducting the service will be continued as hitherto, and the Committee confidently hope to receive liberal contributions so as to be enabled to erect a suitable synagogue to meet the requirements of what may be termed the marine suburb of London.

Donations may be forwarded to Mr. Laurence Abrahams, 13, North street, Brighton; or can be paid to Messrs. Samuel Montagu & Co., 60, Old Broad Street, London, who have kindly consented to receive contributions for the above object.

APPEAL of the JEWS of NEW SOUTH WALES to their Brethren in Great Britain for ASSISTANCE towards BUILDING a NEW SYNAGOGUE.

THE Jewish community of New South Wales having during the last few years suffered great inconveniences from the insufficient accommodation afforded them for public worship, have recently purchased an eligible site, conveniently situated in Elizabeth street, Sydney, whereon it is proposed to erect a commodious Synagogue suitable to the requirements of the largely increasing community, and capable of giving sufficient accommodation to members living in the interior, who visit the metropolis at the High Festivals.

With the view of erecting a handsome building, fitted with all the appliances of modern synagogues, as now prevailing in Europe and America, a sum of from £10,000 to £15,000 will be required; and your liberal assistance is solicited in aiding the Committee to raise the necessary funds.

The general desire of the people of the House of Israel to take part in the erection of edifices wherein to worship and adore the God of our Fathers, leads the Committee to hope that a large number of their brethren in England, more especially in London, who are generally found taking part in the goodly work of raising places of strength and beauty in which to praise and glorify the Great Name of the Lord of Hosts, will subscribe as largely as is commensurate with the means wherewith they are blessed; more particularly those who are connected with the colony and with other parts of Australia, so that the community may be enabled to rear a structure which shall be an honour to their name, and calculated by its architectural beauties to educate the eye, purify the heart, promote reverence, and elevate the thoughts in solemn communings to the throne of Heaven.

Assured from many recent examples that no strong appeal is requisite to awaken your generous aid towards so noble a work as that of building a house for the worship of Almighty God, the Committee are confident that you will respond with alacrity and pleasure, and that you will consider it a sacred duty to contribute as liberally as you are able.

Messrs. H. E. & M. MOSES, of 34, Monkwell-street, E.C., having kindly consented to receive subscriptions, any amount handed to them will be duly acknowledged by the Committee.

APPEAL.

THE committee for promoting the erection of a Synagogue and School at WEST HARTLEPOOL thankfully beg to acknowledge the receipt of the following DONATIONS:

Amount already received......	£256	13	0
LONDON.			
S. L. Miers, Esq. (omitted last week)	£1	1	0
J. M. Montefiore, Esq.	5	0	0
Henry Solomon, Esq....	1	1	0
Per A. Keyzor, Esq.			
Lewis Emanuel, Esq....	£1	1	0
Nathan Joseph, Esq.	1	1	0
Louis Goldberg, Esq.	1	1	0
L. Nathan, Esq.	1	1	0
Sydney Myer, Esq., Hereford ...	1	1	0
Isaac Davis, Esq., Birmingham ...	1	1	0
LIVERPOOL.			
Messrs. Peter, Williams & Co. ...	£1	1	0
Messrs. A. Lyons & Co.	1	1	0
WOLVERHAMPTON.			
J. Harris, Esq....	£1	1	0
S. Aarons, Esq...		10	6
E. Hart, Esq.		10	6
S. Goodon, Esq.		10	6
S. Auerbach, Esq.		10	6
Z. Wise, Esq.		5	0
H. Zusman, Esq.		5	0
J. Hart, Esq.		5	0
J. Gordon, Esq.		5	0

Further Donations will be thankfully received and acknowledged by: A. Harris, Esq., President, Church Street, West Hartlepool; G. L. Abrahams, Esq., Treasurer, pro tem., 25, Church Street, West Hartlepool; C. Lotinga, Esq., Ward Street, West Hartlepool; Israel Abrahams, Esq., High Street, Hartlepool; A. Keyzor, Esq., 50, High Holborn, London, W.C.; J. Lazarus, Esq., 153, Houndsditch, London, E.C.; B. Falcke, Esq., 23, Bedford-square, London, W.C.; Emanuel Fryde, Esq., Nicholson Street, Sunderland; and at the Jewish Chronicle office.

PALESTINE EXPLORATION FUND.

Patron—the QUEEN.

The NEXT EXPEDITION will start in the autumn. Its object will be to construct a new and exhaustive map of Palestine on the same scale as those of the Ordnance Survey. In the course of its operations it will examine ruins and excavate mounds, photograph interesting places, collect traditions and legends, identify sites, examine the geology, and collect specimens to illustrate the natural history. A specimen map has been prepared of a portion of the country, giving only what is actually known, in order to illustrate the necessity for the work. This map, with the explanatory text, may be had of the Secretary or any of the Local Secretaries.

The Committee, in undertaking this costly work, rely on the support of all persons interested in the country. As before, the results will be regularly published in the journal of the Society and sent to subscribers. New subscribers and donors are asked to send in their names and addresses as soon as possible.

By order,
W. BESANT, Secretary.
No. 9, Pall Mall East, S.W.

Bankers—The Union Bank of London, Charing Cross Branch, No. 4, Pall Mall East; and Messrs. Coutts and Co., Strand.

TO THE BENEVOLENT

AN earnest APPEAL is made on behalf of a widow, who has recently been left with six helpless children, dependent entirely upon her for support. She is left in most distressed circumstances—barely earning the means wherewith to provide the necessaries of life for her family. The sad particulars of the case are known to the undersigned, who earnestly make this appeal on her behalf, and who will gladly receive and acknowledge any donations which may be forwarded to them.

Per Jewish Chronicle.

Douceur (stamps)	£0	2	6

Rev. A. Barnett, Synagogue Chambers, Great St. Helens; Rev. Prof. Marks, 30, Dorset Square, N.W.; Mrs. Rintel, 30, Canonbury-square; Isaac Ansell, Esq., 69, Lower Oxford-street, E.; I. S. Wilks, Esq., 4, Ravenrow, Artillery-street; A. Benabo, Esq. 124, Leman-street, E.; H. Lyons, Esq., 28, Sydney-street, Commercial-road, E.; L. Abrahams, Esq., 30, Duke-street, Aldgate; and at the Jewish Chronicle Office.

THE FREEMASON.—WEEKLY, Price Twopence.
Offices: 2, 3 and 4, Little Britain, London.

THE CHILDREN'S SABBATH COLUMN.

שופטים.—CERTAIN LAWS AND INJUNCTIONS.

A repetition and enforcement of sundry laws are given in this Sedrah. First, as relating to that primary principle of the Jewish moral code—the justice which was to influence every action—instructions were again given for the appointment of officers whose duty it should be to hear and settle disputes, taking heed "neither to respect persons nor accept a gift." "That which is altogether just shalt thou follow," Moses tells his congregation; we are not to be altogether generous nor altogether charitable, which, perhaps, would sound better; but "just," which includes both—includes duties and claims to oneself, as well as duties and claims to those around us—includes right dealing towards enemies and strangers when justice is difficult, as much as to our friends, when duty often takes the disguise of pleasure and requires no effort to practise. No grove was to be planted, no image set up—the worship was to be kept absolutely pure, and the homage paid to the One True God was to differ as widely in expression as in spirit from the debased forms of heathen idolatry they saw around them. To this day, you know, no pictures or statues adorn the walls of our synagogues, "no likeness of anything in Heaven above, or the earth beneath, or the waters under the earth;" nothing to distract our thoughts from the contemplation of the Great Merciful Presence, Whom we must be content on earth to recognize in every good thought we think, in every noble aspiration we form, and to wait for the time when at "His right hand, where there are pleasures for evermore," we may, standing in that visible "Presence," see all things plainly in that promised "fullness of light."

The sacrifices which were then permitted to form part of the worship were to be always of animals without spot or blemish. We were to give of our best to the Giver of it all. So the spirit of sacrifice, you see, can be kept up among us now, though the actual observance has passed away. Obedience to the law, and to those who interpreted and administered it, was again enjoined; and it bears a rather suggestive meaning to us to read that the sentence of death was passed on those who presumptuously and conceitedly took the law into their own hands, putting aside the decision of those whom, by right of position and wisdom, they were bound to obey. Glancing at the future, and speaking prophetically of the time when they should be ruled by kings, Moses gave advice and warning, which, had his words been remembered, would have saved many of the troubles that befell. "When thou shalt get a king over thee," he says, "let him write a copy of this Law in a book; it shall be with him, and he shall read therein all the days of his life." A wise and unfailing guide to enable him to fulfil the duties of his position. It is very sadly we recall a long list of our kings who did not make the Law a daily lesson of their lives. "He shall not greatly multiply to himself silver and gold," Moses adds, knowing how soon the pursuit of wealth hurries men past good actions, which they persuade themselves they have not leisure to perform now; putting off to some dim future time an unselfish charitable act perhaps, for which in that remote "bye and bye" they may sadly find the inclination from long disuse fails them, though the long leisure remains. Then the Lawgiver pronounces a solemn warning against believing in false prophets, which, perhaps, of all the injunctions, produced the most lasting effects on his hearers. The command concerning the cities of refuge was repeated, and for what class of offences they were designed was clearly explained. Special care was taken lest a man might be unjustly accused by a malicious witness; so no punishment was to follow except on such evidences from *two* witnesses as should satisfy the officer of justice; and in case of perjury being proved, the false witness was to suffer the penalty which would have been inflicted on the man accused. "So shalt thou put away evil from among you," Moses comments; and "so," in the ages that have followed, have the nations endeavoured in the like manner "to put away evil."

Our Law has been the test on which all moral and legal codes have since been framed. Differences of climate and circumstances have induced changes and modifications; but the Law of Sinai has been, and always will be, the original God-given model, on which our faith rests as on a rock, and against which the waves of time beat, powerless to shake it.

Thoughtful considerate injunctions follow, which had a special application at the time they were given. In the wars, which were then so frequent, certain classes were to be held exempt from serving in the army. He who had "built a new house" or "planted a new vineyard," and had not dedicated and dwelt in the one nor tasted the fruit of the other, was to return, if so minded, from the camp, lest he "should die in battle, and another man eat of it." The man also who was happily betrothed, was free to remain at home and marry, lest, perhaps, after long years of waiting and hoping, he should be killed, with hopes and wishes never realized. In a siege no wanton destruction of the enemy's trees was to be permitted—fruit trees, those good for food, were to be spared—an indirect way of showing how revolting in God's sight was any unnecessary harshness or mischief of any sort. One can hardly understand how they could revolt against a God so wonderfully considerate and just. The often repeated "Thou shalt serve Me," "Thou shalt not turn aside after other gods," one can scarcely imagine needful.

Zia.

Adolphus S. Solomon.—The Washington people are all pleased with Mr. Adolphus Solomon as a legislator. The Washington *Chronicle* says he "makes a most energetic member of the House of Delegates. No one of our representatives so faithfully attends to his duties, or is more active in his labours in the best interests of the people. He is the right man in the right place.' The same paper presents a sketch of Mr. Solomon's "Bill for regulating hackney coaches," &c., in the District, which is the most feasible and satisfactory plan that we have yet read.

PROFESSOR SYLVESTER.

Professor Sylvester, the celebrated mathematician, has received from the Government a slight which redounds to *their* discredit, though it in no way detracts from *his* position. He is a scientific man who, as the *Times* justly says, enjoys European celebrity. The infelicitous career of the present Government has rendered it unpopular in the eyes of both parties in the Houses of Parliament—Liberals and Conservatives.

Sylvester was the Second Wrangler of his year; but he, being a Jew, was debarred from receiving the Fellowship which he had gained. He became, some years afterwards, Professor of Mathematics at Woolwich (Military) Academy, and he was eminently successful in his responsible office. A Crown Commission suggested certain reforms in the government of the institution. One recommendation was construed retrospectively; and after nearly fifteen years' eminent service, in which the best portions of a valuable life were spent, the great Mathematician was suddenly dismissed, with a wretched pittance by way of pension! Had he served badly, instead of brilliantly, he could not have been worse treated! The Treasury economised £59 19s. per annum by dismissing Sylvester about six weeks before his fifteen years service would have expired. Sir F. H. Goldsmid, however, called the attention of the House of Commons to the shabby proceedings; and, to quote the *Times* again, "Mr. Gladstone has acted wisely as well as justly in rectifying at the close of the Session a lamentable departmental error."

Jews' Infant School.—Miss Sarah Cohen, formerly a pupil of the Portuguese school, and lately trained at the Stepney Jewish Schools, has been appointed an assistant teacher at the Jews' Infant School.

Borough Jewish School.—The pupils of the Borough Jewish Schools are making a collection in aid of the funds for the relief of the starving Jews in Persia.

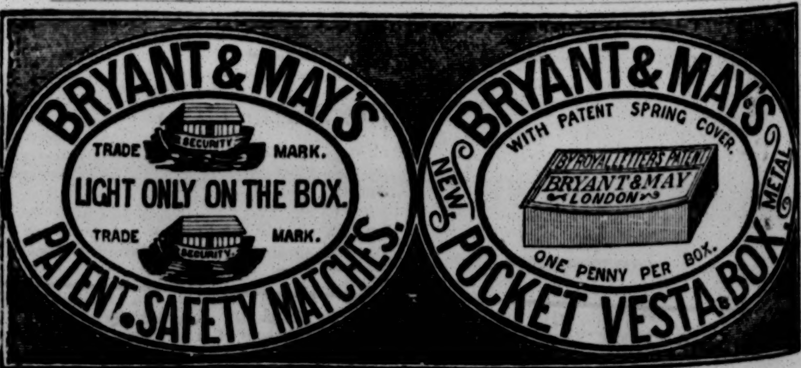
City of London Volunteer Fund.—A committee presided over by the Lord Mayor, and including amongst its members Mr. Alfred de Rothschild and Captain Moss Defries, H.A.C., has been formed for the purpose of appealing to the mercantile classes of the City for subscriptions in aid of the fund formed to provide rifle ranges, drill grounds, armouries, &c., for the Volunteer forces within the jurisdiction of the City. The City force numbers about 3,500 men. It has been most inadequately supported by the wealthy city, of which it is one of the greatest modern glories. The City ought to be proud of these Volunteers, and it should not grudge the amount needful to keep up its efficiency. When the young, stalwart and active men amongst us are ready to devote their physical energies and their time and abilities to the protection of the property accumulated in the young, stalwart and active days of men who have passed into the autumn of life, the latter should cordially offer a proportion of the fruit of their past labours to this excellent cause. We notice a subscription of £100 from Messrs. Rothschild on the list of contributions, and a few other donations of smaller amount from Jewish houses. We hope that the amount required will be speedily forthcoming.

Literary Note.—We have received a catalogue of a rich and valuable collection of Hebrew and Jewish books and manuscripts, which will shortly be sold at Amsterdam, by the brothers Levisson and M. Roest.

The Emperor Heliogabalus.—Antoninus Heliogabalus was the first Roman Emperor who was born in Asia. He was born in Syria, and, like the Hebrews of those days, spoke the Syriac as his native tongue. He was highpriest of the sun, and added to his signature *Sacerdos solis dei Elagabal.* He ate no pork and circumcised himself in order to be pure and worthy. He intended to introduce the Jewish mode of worship in his temple, and Rabbi Judah the Prince sent him one Rabbi Romanus to assist him. He went so far in judaizing the pagan worship that some Rabbis (Yerushalmi, Meguillah III.) believed him to be converted to Judaism. His nephew and successor, Alexander Severus, went so far in his admiration of Jewish matters that he had the statue of Abraham in his room, and the maxim of Hillel ("What hurts thee, do not to others") upon his lips. He made Tiberias a free city (*colonia*) because the great school and the Sanhedrin were there.—*Israelite.*

Metropolitan Free Hospital, City.—The aggregate number of patients relieved during the week ending Aug. 12th was—medical, 874; surgical 635; total 1,509; of which 637 were new cases and 308 were Jews.

[Advt.]—Holloway's Pills.—Spasms, Flatulency, Constipation.—So many persons suffer from these diseases that a description of them is unnecessary, though a knowledge of the means of cure is invaluable. The recommendation to take Holloway's Pills for the cure of disordered digestion will be repaid with gratitude by all who give them a single trial. No medicine will so safely and speedily restore a deranged stomach or torpid liver to order. No other preparation will so effectually and healthily conduct digestion, so that spasms, flatulency, and other torments of dyspepsia, cannot by any possibility arise, or, if present, will soon be cured. The power of these Pills in removing acidity of the stomach, sick headache, biliousness, diarrhœa, dysentery, and debility, is wonderful.



CORRESPONDENCE.

[We wish it to be understood that we do not necessarily identify ourselves with the opinion of our correspondents.

[All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith; and they must arrive at this office, 43, Finsbury-square, not later than 10 o'clock on the Wednesday morning preceding the publication of the number in which it is desired that they should appear. All communications intended for publication should be written on one side only of each sheet.

JEWISH SCHOOL WORK IN THE INTERNATIONAL EXHIBITION.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Believing that all who are working in the cause of Jewish education will be interested in the following extracts from the Rev. Muirhead Mitchell's report on examination papers and other specimens of school work sent to the International Exhibition, I beg to transcribe them:

"Jewish Schools.—The writing in all the Jews' schools is to be particularized as very good, *and all the work seems to be true*, neat, clean, and with a purpose. The printing of the Hebrew is very excellent and satisfactory.

"The papers of these schools leave an impression that they are very intelligently, sensibly, and *truly* conducted, and with credit to the managers as well as teachers. I regret that there are too many schools of which this cannot be asserted.

"One of the Jews' Schools includes as part of its work, 'a complete commercial transaction,' being letters, receipts, bills, &c., in about ten pages, very useful to boys intended for clerks or business. The other papers are very well done. The Jewish schools are distinguished by their Hebrew writing and printing. All the papers are very carefully executed, and particularly the Golden Candelabra, and the shield of David when attempted."

Here, then, on the authority of one of the greatest and most cultivated of educationists and accurate observers, the teachers of our Jewish schools have encouragement; but what all who are working for the welfare of our great nation will value, even beyond the praise given to the intellectual results, are the *two* paragraphs which I have placed in italics. Our work, then, is distinguished by its *truth*. And when I add that these remarks come immediately after others deploring the dishonesty shown in numerous other schools (which I do not quote, for obvious reasons), you will, I am sure, appreciate the pride, the gratitude, which fills my heart as I write these lines. It is such laurels as these which can really be said to decorate our homes; it is such episodes which serve to wash away the memory of hard work and disappointment, and induce us to gird up our loins afresh to achieve more successes—with truth for our creed, and God for our Guide.

I have not by me at this moment the Catalogue of the Exhibition, but I think it would only be fair if you would, in your next, give the names of the schools to which our nation is indebted for this honour, together with the names of the distinguished pupils and their excellent teachers.*—I am, sir, yours obediently, Ellis A. Davidson

Broadstairs, 15th August, 1871.

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* Our correspondent seems to have overlooked the fact that we had given the particulars referred to almost immediately after the opening of the Exhibition.—Ed. J. C.

HOW TO PERPETUATE THE MEMORY OF NUMA EDWARD HARTOG.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Although we are thousands of miles distant from the scenes of the earthly career of the late Numa Edward Hartog, we have not failed to gather with intense interest every scrap of news connected with his eventful life; a life as auspiciously begun as it was gloriously, though prematurely, ended.

It may be asked "why this interest in an entire stranger?" Our answer is:—first, his noble deeds made him the friend and brother of the whole Jewish world; and, secondly, the instances are comparatively so rare of *young men* of our faith who, gifted with great talents, are thereby selected to occupy high positions either socially or in places of public trust, feel called upon to make sacrifices for their religion, and proudly to proclaim, in tones unmistakeable, the high source of their Abrahamic origin and the mission entailed upon them to perform their part of a "kingdom of priests and a holy nation."

Young Hartog was fully imbued with this spirit, and he was properly honoured for it by the Christian world quite as much as by his coreligionists.

We noted his entrance in Cambridge without a single misgiving as to his rendering a good account of himself in his mental contest with the concentrated talent of the most promising scholars of the United Kingdom there assembled; and when he graduated as "Senior Wrangler," we felt it was the just reward of his high scholarly attainments frankly admitted by his fair-dealing professors, and as generously awarded; but our admiration of the youth was intensified into love, when he in so manly a manner refused the proffered honour, unless the usual form necessary for its acceptance were changed to comport with his well-known conscientious belief in the faith of his fathers.

To the credit of the College Officers be it said, the disability was promptly removed; and Numa Edward Hartog, and through him the entire Jewish world, were honoured in a manner ever to be remembered.

After the close of his auspicious college life, we continued to keep track of him, and every fresh honour he so worthily received found a responsive echo in our heart; and while we were wondering and speculating upon what new favour Dame Fortune had yet in store for him, there came the crushing tidings that God had called him hence; and that the doting son, the intellectual giant, the uncompromising Jew, the genial gentleman, the *man* whose memory had found a green place in our heart of hearts, had passed away and would be known to this world no more for ever!

Feeling keenly this grief, which was not altogether unselfish, we asked ourselves: "Is this world not to be benefited in any way by this great example of our race? In his short life of scarce a quarter of a century, which has been so well spent, to pass away and not leave a trace behind in acknowledgment by Jews of his worth, the purity of his motives, and the honour he has conferred upon them?" We hope not.

We know how frequently men forget that which they should remember; but men are seldom ungrateful. Assuming this to be true, in what manner shall we give evidence of our gratitude and appreciation of him? We can think of no way more appropriate than by endorsing and maintaining a perpetual scholarship in Cambridge—(his *alma mater*, where his first honours were won)—to be called the "Hartog Scholarship," if you please, the appointments to which can be made in a manner that will more readily suggest itself to you than to us who are not familiar with the workings of your local Jewish institutions of learning; and as an earnest of our intentions, we enclose herewith a trifle to set the ball in motion, which, we trust, will roll into large proportions and accomplish the desired object speedily. Then will the bright example of our departed friend be emulated by students ambitious of the "Hartog Scholarship," and Numa Edward Hartog will live *again* and for all time in every Jewish young man who becomes the recipient of a post of honour so highly to be prized.—Yours obediently,

Semi-Occasional.

Legislative Assembly of the District of Columbia, House of Delegates,
Washington, D.C., August 1st, 1871.

[We have previously received suggestions for the foundation of a permanent testimonial in memory of the lamented Numa Hartog, by way of Scholarship. We think it possible, however, that his memory may be honoured (it does not need to be perpetuated otherwise than in our hearts) by a testimonial which, if he in his heavenly sojourn has cognizance of human affairs, might be more congenial to his heart, even if not more consonant with his ambition. We leave the matter in the hands of the private friends of the family; though we cannot help expressing surprise and regret that an earlier effort has not been made to carry out in some form or fashion our suggestion contained in our obituary—that there should be *some* communal memorial to Numa Hartog. His career, brief as it was, rendered better service to the community than the careers of many men who have received substantial marks of communal appreciation. He taught England for the first time that a Jew could win the laurel in one of the very highest arenas of intellectual competition in her own land. He was not rich; he was not socially great; he was only marvellously clever, very modest, and very good: and his life was a great example.—Ed. J. C

TO THE EDITOR OF THE JEWISH CHRONICLE.

"If time past,
And time possest both pain us, what can please?
That which the Deity to please ordained—
Time us'd! the man who consecrates his hours,
By vigorous effort and by honest aim,
At once draws the sting of life and death;
He walks with nature, and her path is peace."

Sir,—When the late highly gifted Numa Hartog was suddenly removed from his sphere of usefulness by a mortal disease, there was a universal cry of sorrow; and our own community mourned his premature end, so that it seemed as if in every house some dear personal friend had departed

"To the bourn from whence no traveller returns."

And each might have exclaimed, in the words of the poet:

"Where shall I find him? Angels! tell me where?
You know him—he is near you—point him out.
Shall I see glories beaming round his brow?
Whose work is done; who triumphs in the past:
Whose yesterday's look backward with a smile!"

And yet with all our grief shall we not do something to perpetuate his memory—his great talent, his unwearied labours, his high moral tone of mind, and his extreme diffidence? Shall we not preserve the example of such a student, and thus stimulate others to imitate his untiring perseverance, and virtuous conduct; and who, true to his immortal destiny, laboured to the last, and by his lucid evidence expedited the passing of the University Tests Bill, alike important to his own coreligionists and to all Dissenters?

It is not enough to say that we lament his premature end; but let us sanctify it by some practical act in connection with his honoured name! A monument of bronze or marble he needs not—his own excellent character and profound knowledge will be an enduring memorial, and become a "household word." But why not have a "Numa Hartog Scholarship?" This would keep his personal worth and talent vividly in the memory of unborn generations, and might inspire some future students with confidence to peservere in the endeavour to attain some special object in the fields of science or literature, and thus add to the intellectual glories of our race.

I firmly believe that if some influential members of our faith would take the initiative, all would contribute something according to their means—"both young men and maidens, old men and children;" and such would be the glow of sentiment pervading the communal mind, that even the widow would contribute her "mite" as a praiseworthy investment.

For my own part, although I have not expressed my grief publicly for this sad bereavement, yet I have (to use an Oriental expression) "sorrowed in my heart" until I could not any longer resist addressing you.—Your obediently, I. L. Levison.

45, Carlton Road, Maida Vale, N.W., August 11th, 1871.

ANGLO-JEWISH ASSOCIATION.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I don't know, and have no desire to be inquisitive on the point, as to who it is that speaks daggers, †††—enough to give the quietus to any institution; but as a subscriber and well-wisher to the new movement—the Anglo-Jewish Association, in connection with the Universal Alliance—I wish to point out that this double *resumé* of its affairs is both superfluous and mischievous. The Council wisely invited the Press to its consultations, and the public will naturally know all that should be known; and it should be the practical wisdom of the Council to pursue its work unostentatiously. I consider that the statement above the three daggers—"It has been suggested that a convenient mode for the Board of Deputies to deal with the overtures of the Anglo-Jewish Association would be to nominate a select committee of conference"—is not only absurd, but out of keeping with facts. I should know something of the working of the Association; and I can say that no such suggestion has been made, that no overtures are dreamt of, and that if the suggestion were made it would not, I think, be received with favour. The Board of Deputies and the Anglo-Jewish Association have each distinct domains of action. They may occasionally act in concert, but not necessarily so. The Association, by a judicious course of action, will conquer all opposition and discredit its critics, whether they are to be ranged under the head of writers of characteristic philippics, or of advocates of existing institutions who think that there is no room left in the world to do good but through their machinery.—I am, sir, your obedient servant,

D.

[In justice to our correspondent, †††, we must state that we, not he, suggested the three daggers as a signature to his article.—Ed. J. C.]

SYNAGOGUE REGIME.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I have, in my mind's eye, a class of writers who feel a strong urging to write about *omnibus in rebus*; and when the passion is over, they look about for a subject and an object, and failing either, in the knowledge of literary pabulum or the capacity fittingly to illustrate their big thoughts, they fly to the stock thesis—the synagogue. It is my good fortune to be, like some of your correspondents, a member of the Central Synagogue; and I can aver that in no other synagogue in the United Synagogue are there greater order and more apparent devotion. I am reminded by our complainant of the anecdote told of a knot of talkers—in a nameless synagogue—who talked through the entire service, and just at the end, saw a non-Israelite enter the synagogue, and a pious chatterer pulled his equally pious listener by the sleeve and, with a hushed whisper, asked him to put himself in a prayerful attitude on the occasion, with the admonition: "Hush! there's a Christian in synagogue." The moral is patent. Why disturb the service to give a special seat to a non-worshipper? This would not be done in any properly conducted place of worship in the world. And as to gentlemen leaving before the sermon, I utterly repudiate the statement. One or two *illustrious foreigners*, who may not understand the vernacular, and have not yet learned manners, may occasionally so misbehave themselves. But, as a rule, I think the behaviour excellent. Should a tired member nod—not always in approbation, but out of respect to Morpheus—he does not disturb the congregation; and although he may breathe heavily he fortunately does not snore. Perhaps, after all, I *may* be mistaken, for I go to synagogue to say my prayers, and not to wander in imagination and seek occasion to find fault with my neighbours. There are some evils yet to be corrected, even in the Central Synagogue; but want of decorum is not among the number—at least, this is the opinion of

Yours obediently, יחמוד.

THE GOLDEN CALF.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—A short correspondence which appeared some few weeks since in the *Jewish Chronicle* is apparently about to prove the precursor of a volume.

You will see by the enclosed cutting from the *Athenæum** of to-day, that "Dr. Beke has in the press a work entitled 'The Idol in Horeb,' in which the seeks to show that the golden image made by Aaron for the Israelites to worship at Mount Sinai was a cone, and not a calf." (p. 205.)

Dr. Beke is a laborious student and a fluent writer; individually, he has a perfect right to ride his hobby, equally with other men. That this "cone" theory was not accepted in your columns, argues small chances of success in a wider sphere. My object in thus recalling attention to the subject is to dwell on the misconstruction which may so readily be placed on the learned author's motives—a misconstruction quite sincere in my own case, and to which he has already called attention. True, he disclaims this so-called *phallic* theory for himself; but how prevent its adoption by others? He calls such notions "obscene," and very properly so; but, unfortunately, the popular habit of pushing things to an extreme will prevent Dr. Beke from retaining control over his own theory, when once it has left his hands. His position in the matter is too much like that of one who proverbially is said to "hold a candle to the devil."

He suggests, primarily, "a flame of fire"—harmless enough; but he merges this specific idea into the general form of a "cone;" others will take it up at this point, and connect Dr. Beke's cone with such evidences of phallic worship as they can meet with elsewhere.

This is no mere idle fear, for it is the narration of a real incident. It is the fact that my own attention was first called to the matter by a friend, who asked: "Have you seen Dr. Beke's letter on phallic worship among the Jews?" I had not; but, looking at the *Jewish Chronicle*, I found that it did appear to bear the construction which Dr. Beke disclaims.

I hope he may yet pause in the further dissemination of this theory, for he *cannot* escape the result. People will say—and I mean people over whom he can have no control, will say:—"Oh! Oh! he says, 'a cone;' but we all know what *that* means."—Your obediently,

August 11th, 1871. A. H.

SYNAGOGAL DECORUM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—In your last week's issue there appeared a letter signed "Severitas." I desire to make a few observations concerning one part of that communication. I wish first to state that I greatly admire the introduction of sermons in our service—if we have good sincere preachers to deliver them, who, without being personal, will point out to the congregation their faults. The good effect produced by the sermon recently preached by our venerable Chief Rabbi at Swansea is an instance; and having recently visited that town, I heard the result was that the sermon made peace in the congregation, and delighted our Gentile brethren, many of whom attended the synagogue, and who were deeply affected.

I am a member of Bayswater Synagogue, and I think that our congregation may congratulate itself on having obtained the services of Dr. Hermann Adler as preacher. His sermons are replete with learning and talent. But "Severitas" should know that many congregants leave synagogue before the commencement of the sermon, because, owing to the great duration of the service occasioned by the fifteen minutes interval, they are obliged to go home to breakfast, as the Din forbids fasting on the Sabbath. I, for one, do not understand the new-fashioned term, "first and second services;" when part of the service has been read there comes an interval of fifteen minutes—to give time, for those who do not attend at the commencement, to breakfast and afterward walk to synagogue; whilst those who have not breakfasted are selfishly told "you shall wait fifteen minutes longer for us."

I would also desire to make a remark in reference to another letter which appeared also in your last week's issue, signed צבי. This correspondent seems to think the sermon the principal part of the service. I remember the old-fashioned time, not many years back, when in some synagogues persons were not allowed to enter whilst the Law was being read, so that the reader should not be interrupted; but now the Law is considered only secondary, and the sermon is the chief part of the service. Your correspondent says, no one should be allowed to leave the synagogue during the sermon; but are persons to be allowed to enter and depart and disturb the worshippers whilst they are offering up their humble supplications to their Maker? The doorkeeper is to be told that during *that* part of the service he is to give strangers good places. I agree that if a stranger enters the synagogue we should be courteous to him and give him the best vacant seat; but there should be one law for the Jew and the Gentile. Every one should be in his place before the minister commences the service, and remain till the end. Only those should be excused for leaving the building before the end of the service, who do not wish to desecrate the Sabbath by fasting. Your correspondent proposes to prevent this, by locking the door before the sermon commences. I would put up with any inconvenience rather than disturb a place of worship. But should the Wardens order the door to be locked, which I am sure they have too much good sense to do, they would involve themselves in an action for false imprisonment.

"Severitas" proposes to have the sermon before מוסף; but I would suggest to have the sermon at the end of the service, and then those who wish to hear the sermon only can enter without disturbing the congregation; and those who do not wish to hear it can depart without disturbing the preacher. But the wisest plan of all is the good old fashion of the ancient Bevis Marks congregation—to have the sermon at Mincha service. Some time back the Manchester congregation adopted the new fashion of the fifteen minutes interval; but, to their credit be it said, they soon returned to the old-fashioned custom.—Your obedient servant,

Samuel S. Oppenheim, An Old-Fashioned Jew.

16, Westbourne-square, London, August 13th, 5631.

HISTORY OF THE ANGLO-JEWISH PRESS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Your paternal greeting to the *Australian Israelite*, as the first publication of its class, is not historically correct—*i.e.*, if you do not consciously commit to oblivion *The Sydney Voice of Jacob*, copies of which are extant—the first dated 27th May, and the last 5th September, 1842. In No. 2 of that journal is an account, pictorially illustrated, of the Sydney Synagogue, then in course of erection; and an appeal for the "Sydney Jewish Philanthropic Society." The colonial journal failed from paucity of subscribers; a like discouragement did not suffice to thwart the pioneer of the Anglo-Jewish Press at home. The terms of admiration and gratitude wherewith the colonial voice repeats the utterances of the original *Voice of Jacob*, and reprints its contents at discretion, may be accounted for in the sense that the faithful from the ends of the earth had been stirred to rally as to a trumpet call, sounded from the Jewish home of their childhood.

The cheerful spirit in which the parent journal responded to such voices from a distance was much like your own.—(*Vide Voice of Jacob*, vol. ii., pp. 66, 85 and 181.) My scrap book of classified gleanings shews me similar greetings of other avowed followers in its wake, *e.g.*, vol. ii.—36; the

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* Dr. Beke has in the press a work entitled 'The Idol in Horeb,' in which he seeks to show that the golden image made by Aaron for the Israelites to worship at Mount Sinai was a cone, and not a calf. The work also comprises several articles which appeared in the "Athenæm" some time ago, relating to other errors of the Septuagint Jewish translators of the Old Testament, consequent on their identifying Mitzraim with Egypt, &c.

American *Occident*, vol. ii.—162; the *Chronica Israelita* (Hebrew Spanish, issued from Gibraltar); and later journals issued at Liverpool, Jamaica, &c.

Nay, it seems forgotten that the *Jewish Chronicle* itself is a lineal offshoot from the *Voice of Jacob* (Vide, abundant evidences back to vol i, p. 137.) Cynics pretended that "thinkers overmuch in advance of contemporaries are necessarily distasteful to them." But surely the affluence of resource, literary as well as material, and the ever-widening expanse of field now available to the Anglo-Jewish Press, may bespeak tolerance of simple matter of history. That Jacob in the flesh has not yet passed away was graciously noted in one of your recent editorials. Is it not regrettable that his remnant, שארית יעקב, cannot be exempted from anonymous revilings?—Yours obediently,

A Jewess.

A NEW JEWISH CLUB.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I and many of my coreligionists have long felt the need of a select Jewish club at the West End of Lordon for the instruction and amusement of Jewish young men and women; and I take the liberty, through the medium of your powerful Jewish organ, to appeal to my more wealthy brethren, who take an interest in the welfare of the young, for their kind support to assist in promoting this object, which is to be initiated by Mr. Edward Reynolds, a gentleman with whom I have lately had the honour of corresponding and conversing on the subject, and whose abilities to carry on such a club are, from the criticism I have read in his favour in your paper and several provincial journals, such as to leave no doubt on any person's mind that he is "the right man in the right place." There are, no doubt, many gentlemen who have my views at heart, but whose time will not permit them to give the proposed club their active support or attendance. To such gentlemen I appeal most earnestly to allow their names to be put down as honorary members of the proposed club; and those who do not care to grant even that favour, I ask for presents of a few scientific and instructive books, so that this club, which I am certain must ultimately become an invaluable benefit to hundreds of youths living in the West End of London, who have nowhere to resort of an evening where they can mix with those of their own creed, may receive their approval and support in some shape.

Permit me to give you extracts from two letters I have recently received on the subject of the proposed club from Mr. Reynolds. I would give them verbatim, so as to make your readers more fully appreciate his good intentions towards his young coreligionists, were I not afraid of trespassing to too great an extent on your space. In his first letter he says:

"After a patient and impartial investigation, I have succeeded in establishing a Jewish and literary club for the East End of London; but my sole aim was, and still is, to form a Thespian Club Westward. I therefore ask for co-operation, and if you will only promise me a little assistance, I augur much for a genuine success, as my heart is ever with my coreligionists; and nothing would afford me greater felicity than to carry out what I proposed to our community many months since."

His next letter to me runs thus:

"Having had fourteen years' experience as a principal tragedian and director, and being a professor of elocution, I feel confident that I am the only coreligionist who could offer such an advantage to our Jewish community of carrying out (if properly supported) a social, literary, and an intellectual place of resort for our Jewish young men. If you can only gain the promise of our Jewish aristocracy of being honorary members, and if with your assistance I can muster for the commencement twenty members, I purpose to take a hall, or a convenient suite of apartments, and establish therein a club for the benefit of all those who may honour us with their presence. The time shall be devoted in harmless recreation—reading from the best authors and poets; also playing at draughts, &c., according to the option of members; and irrespective of this let there be three sections; first, a night for oratory; secondly, an evening for disscussion, &c.; and thirdly, lessons in elocution; and when perfect, let all members who have an ardent desire of bringing out their elocutionary powers recite or give lectures before our honorary members on the most important topics of the day. In these I promise to instruct and assist to my uttermost. There is nothing like a commencement, and if through your instrumentality my ardent desire is carrried out, I can promise a select and a praiseworthy mode of fulfilling what I have long since anticipated."

May I venture to hope that Mr. Reynold's good intentions will meet with the approbation and support of your readers?—I am, sir, yours obediently,

Samuel Ellis Harron.

56, Red Lion Square, Holborn, Aug. 9, 1871.

P.S. Since I first suggested the club (about a month back) I have received several letters from young men praising my efforts; to them I tender my best thanks, and at the same time beg to assure them that no suggestion of theirs, that may tend to promote the interest of the contemplated club, shall be lost sight of.

PALESTINE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I hail with delight certain ideas given forth by Dr. Isaac Ashe in relation to Jewish restoration some months back in your journal. I, your correspondent and subscriber, am not only a student of the Prophets, but a lover of Israel and a humble servant of Israel's God, and one who understands and believes the word of the Lord regarding the times and mode of Israel's gathering. Seeing this, it is evident that until the Holy One of Israel appears, will the tribes of Judah and Israel be gathered into one, as in Isaiah xlix. 6; lx. 1 to 9? But before this ripened stage is manifested, before Zion's blossoms perfume the air, we shall see a preliminary settlement "in the midst of the land." A country in a state of positive, though only partial prosperity, as in Ezek. xxxviii. 8; xi. 12—*i.e.*, being "rich in cattle and goods." The land at present is under the Crescent, but only for a little while. This fated Power is dried up, and will soon be overwhelmed. Not to Turkey, but to Britain, must Judah look for help and protection. To the lion of Moab is given this honour as from God only, and that which hinders in the meanwhile is the quiescent policy of Russia, which, by a southward movement towards Constantinople, will force Britain to take such steps as her commercial interests necessitate and Scripture demands, especially as seizing Egypt, the Red Sea and the mountain region of Moab and Ammon (Dan. xi. 41; Isa. xviii. 1—2; Jer. xlviii. 47.)

Britain must and will invite a Jewish settlement by proclamation to occupy and possess the Jewish fatherland. Britain's Eastern trade will soon be at stake; hence she will offer certain rights and privileges all-sufficient to induce a fair colonization; for the prophets teach that this lion power will not only be the antagonist of Russia and other confederated powers, but that she will also be the helper of Israel in these latter days. A company or corporate body to foster such a scheme will command the support of England, for the time has come. The number and the wealth of the Jews can do this now; and it will be done, and speedily done. Is this work of God to be pushed forward by the *Jewish Chronicle?* Is the Jew lacking in faith? Or is the characteristic of Moses still theirs, "a people in whom is no faith?" Will you and your co-religionists be equal to the demands of the day, that the word of the Lord may be fulfilled (Ezekiel 38th and 39th chaps.), for this is the great preparatory movement to the cleansing of the land—so long defiled?

We are approaching the end of Dan. viii. 14, and I repeat the time is at hand for this partial ingathering. Even if you altogether hold your peace on this engrossing theme, enlightenment and deliverance shall arise from another place. Hasten on, then, this glorious work, for it is your business. A glory and renown shall it be to its conductors if they hold aloft the banner of Judah.—Yours obediently,

A Lover of Israel.

Green Island, Otago, New Zealand.

FRESH PERSECUTION IN ROUMANIA.

The *Roumanian Post*, of the 15th instant, publishes a despatch from Rotuschan, alleging that the synagogue was forcibly entered during Divine service, and several Israelites were seized as conscripts by the military.

This is a new proof of the utter incapacity of the present Roumanian Government to conduct the affairs of the nation according to the recognised rules of civilized humanity. It is suggested that the two German Emperors have met to consider the expediency of interference in the affairs of this wretched little Danubian state.

RUSSIA AND RUSSIAN POLAND.

It was expected that the decree by which Jews were excluded from acquiring landed property in Russian Poland would have been rescinded; but so far from this taking place, a notification has been promulgated debarring Jews under penalties from taking estates on lease except under certain conditions, and with express permission from the government.

The Jewish community residing in Moscow have received permission to erect a religious school and an orphan asylum.

Several Jewish boys and girls have greatly distinguished themselves at the recent examinations of the upper and middle class schools at Warsaw. Two silver medals were awarded to Jewish boys, and one girl obtained a gold medal and another a silver medal. A tax is levied on every kind of light used by Jews, and the produce is applied to maintaining schools where Jewish children receive instruction.

The American Consulate in Roumania.—A contradiction is given in the *Magid* to a statement which appeared in the *Echo Danubien*, and was copied into various continental Jewish journals, that the United States Consul at Bucharest, Mr. Peixotto, having been applied to to obtain redress for some injuries committed against Roumanian Jews, had observed that he could only interpose his consular authority if American Jewish subjects were in jeopardy, but not in affairs of Jews belonging to other states. Mr. Peixotto has addressed a communication to the *Magid*, indignantly denying the construction put upon his words; and he states that he will actively interpose on all occasions when Jewish interests are threatened. As the paragraph in question appeared in a recent number of our paper, copied from a continental journal, we take the earliest opportunity of inserting the above refutation of the original statement.

Holland.—A discussion is being carried on in the Amsterdam Jewish journals on the clause contained in the Civil Code, which enacts that when a Jew has to take an oath, he must do so with the head covered; and that if a Jew does not conform to the regulation, and takes the oath without his head covered, such oath will be considered of no effect.

Bernardi.—The Washington *Chronicle* thus refers to the brave young officer Bernardi: Those who believe that Jews are not qualified to be soldiers, but are only fit to deal in "old clo'," may have their doubts removed by the following extract from German papers on the death of one of the youngest officers of the Prussian army: "Lieutenant Bernardi, of the Prussian Hussars, one of the youngest officers of the service, and who served his country with honour during the whole campaign of the recent war, has just died. Emperor William rewarded him nobly for the pluck he displayed during the siege of Paris, and for being particularly anxious to command the first detachment of the army that entered the city on its capture, which request was granted."

"He was a Jew by birth and faith.'

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As the new Postal arrangements are in operation, the "JEWISH CHRONICLE" can be delivered POST FREE, in town and country, to Subscribers, on payment IN ADVANCE *of the yearly subscription of 8s. 8d., or the half-yearly subscription of 4s. 4d.*

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Elul 1	Aug. 18	Sabbath com. at 6·30.		
Saturday	2	19	ב׳ דראש חדש אלול Sabbath term. at 8·6.	שופטים Deut xvi 18 to xxi 10.	Is. li. 12 to lii. 12.
Sunday	3	20			
Monday	4	21			
Tuesday	5	22			
Wednesd.	6	23			
Thursday	7	24			

Friday next, August 25, Sabbath commences at 6·30.

The Jewish Chronicle

LONDON: FRIDAY, AUGUST 18, 1871—5631.

HOLIDAY WORK.

MORE than once, at this season of the year, we have—we hope not presumptuously nor offensively—availed ourselves of the occasion presented by the rural and annual sea-side exodus to "point a moral." The opportunity seemed and seems favourable for such a delicate purpose. The hard labours of the year are relaxed, when the summer heats are at their height, or when they mellow into glows which herald the autumn. Men of the upper class and middle class fly from the absorbing work of the counting-house, the chamber, the wareroom, and the study. Women are freed from the social round which absorbs a probably undue share of attention during the busy months of their husbands' year. Even the school boy and the student leave their books and the carking cares inseparable from the uneasy joys of scholastic and academical competition and ambition. And busy men—especially Jewish men—are freed from that active and honorary public work performed in meetings, committee-rooms and elsewhere. To those who remain behind, chained to the desk—yoked to that plough of labour which, if we take our hand from it and abandon it, will run us down and run us over in the hard furrows of life—to such men there may rise at times pleasant fancies of cool breezes, and fair fields, and bright sea-shores, far away. Visions in which many a sense is concerned, and which soothe the tired brain and calm the weary heart; but these are only fencies. To such men we do not speak to-day. The year's work has worn them enough. It is those who are enjoying the year's idleness whom we address.

Holiday work, as many of our young readers will know, is the name given to the extra labour imposed by unamiable or over-zealous schoolmasters on their pupils during the weeks allotted for vacation. From temper or earnestness they grudge to the scholars the enjoyment they take for themselves. In using the term Holiday Work, we do not presume to intimate that the Press stands in a didactic or pedagogic position, and assumes a dictatorial function of "educating its party." No. We only suggest. If in doing so we are too presumptuous, we feel that we only sin from excess of zeal or superfluity of earnestness.

To us it seems now, as it has seemed before, that the time for vacation from ordinary affairs is a time for consideration of extraordinary affairs. No man's holiday will be the worse if he devote a little of his idleness to reflection—not for himself, but for others. So much has to be done, so much to be thought of, in our community. So much, especially at this crisis, requires attention; not the hurried consideration of the crowded and noisy committee-room or public meeting; not the imperfect consideration which these matters must receive when they crop up amidst the haste and turmoil of every-day business; but such calm, unmixed attention—attention not limited nor urged by press of time or pressure of affairs—as the idler—no, we mean the tired worker—can give in the *dolce far niente* hours of his brief holiday, his lounge in the country side, his clamber up the gentle hills, his pleasant rest on the grass or on the beach.

For the present position of our community is critical in this respect. It is teeming with life and galvanic with movement. Never, perhaps, at any period since its establishment in this country has its position been so peculiar; its *stir* so complete. Its surface is not stirred with many winds: but it has an internal movement; and moreover a brighter sun shines on it than has shone on it for many, many years. The part we are taking in the intellectual movements of the age; the recognition gradually accorded to the value, unimpeachability and utility of the teachings of our religion, and *ergo*, the increasing estimation in which that religion, and consequently our community, are held; the mixture of English Jews with the world in outer scenes of action, while they are wedded more implicitly to the duties of a religious life, so that while they are levelling up or down to the life around them, they retain firmly the intrinsic strength of their inner faith—yes, firm as a monolith rock—these are among the characteristics of the times and help to show the peculiar phase and position of our community. We say advisedly *among* such characteristics, for there are more distinctive proofs than those which we have briefly and roughly quoted.

It is evident that three channels of action occupy the attention of the community at this period—Education, Benevolence, and Administration. Fortunately the religious question, in its polemical aspect, does not occupy the Jewish mind. More happy, or perhaps more blessed, than our fellow citizens of other creeds, we are not only satisfied with the truths and observances of the religion which we profess and practise, but we are quite content to allow those who differ from us to practise and profess their own religions, without aspersion of their motives and without fears as to their salvation. But still, in respect of the three important points we have mooted, a revolution—and not a silent one—is working.

Men are discussing the expediency of retaining a number of diverse charities, or the propriety of amalgamating or suppressing some of them; or, on the other hand, of establishing new ones. The question of Education is also under agitation. There are amongst us two distinctly defined parties. The one party is of opinion that Jews, notwithstanding their peculiar religious observances and educational requirements, may safely enter into the Government School Board yoke, and receive Act-of-Parliament-instruction, either religious and moral, or irreligious and immoral, as the wisdom of School Boards may decide. The other party, on the contrary, maintains that the Jews, who educated their youth in days when education was not fashionable nor fantastic, would do wisely to retain for their schools their former force and their former freedom. The one party thinks that the *Jews* have derived advantage from Government grants and Government interference. The other party considers that *Judaism* has not derived advantage from one or the other.

Thirdly, with regard to Communal Administration, a serious and momentous movement is patent and palpable. The formation of the Council of the United Synagogue; the presence and activity in that body of some of the most important, influential and intelligent members of the community; the successful operations of its first session; its anxiety to assume communal responsibilities; and the willingness of the Jewish institutions to entrust it with such responsibilities, have taught a new lesson to the Anglo-Jewish public—the propriety of responsible government of its affairs. But that this is not a generally and unanimously accepted proposition, is evident from the fact that, at the same time, a new and constitutionally irresponsible body has been formed for the conduct of our relations with our brethren in foreign countries and for the protection of their interests therein. Thus it is evident that even on this point there are diametrically opposite opinions in the Anglo-Jewish mind. The analysis of the reasons maintained by either party in support of respectively opposite views in each of the three topics which we have above enunciated, and the consideration of the manner in which the interests of the community can best be promoted in carrying out those three objects—Education, Benevolence, and Administration—will assuredly form sufficient and abundant material for Holiday Work. In other words, we recommend to our hard-worked brethren, now in vacation, a consideration of the position and requirements of the community to which they have the privilege of belonging. They may thus sow some seeds in their holiday tour, the fruits of which may be reaped by our institutions when the sowers shall return to their public work. May pleasant breezes, sunny weather, and charming scenes, inspire them in their mental pursuit. May they, in reinvigorating their own health and recruiting their own over-taxed powers, reinvigorate and recruit the health, strength, and powers of action of the community.

NEW SOUTH WALES SYNAGOGUE.

The Jews of New South Wales have lately initiated a movement for building a new and commodious Synagogue at Sydney suitable to the requirements of the Colony. It appears that the number of Jewish inhabitants of New South Wales has recently increased to a considerable extent, and the present place of worship is inadequate to the wants of the community. A Synagogue at Sydney is required, not only for the congregation consisting of the inhabitants of that city, but also for the Jews of the interior of New South Wales. Sydney is a metropolis in the Jewish sense of the term; in other words, it is to the rest of the province, in one respect, what Jerusalem was to Judea—that is to say, on the High Festivals, the Jews located in the interior of the Colony journey to Sydney and meet in the Synagogue, the בית הכנסת, to join in public congregational worship and in the due observance of the Festivals.

On more than one occasion, we believe, our colonial co-religionists have evinced a thoroughly brotherly feeling with respect to their brethren elsewhere. They have entered into co-operation with them in such manner as to show that they desire to form an integral portion of our great community. Moreover, a great amount of the wealth enjoyed by many of our London brethren was acquired by undertakings carried on in, or connected with, the Colonies. Many a fortune spent in London has been earned in Australia by the exercise of honest exertion and applied intelligence. There the seed has been planted, and the fruit has been reaped; or thence the fruit has been brought hither in golden store, to be consumed in this country. An opportunity is, therefore, now presented for the expression of kindly brotherly feeling towards the Jews of Australia, and for offering a tribute on the Altar in grateful recollection of the foundation of family fortunes, by residence in, or association with, the Australian Colonies.

The connection between the Colonial Jews and the Jews of the Fatherland will, we hope, be brought closer one day. It is impossible to say what may be the ultimate destiny of the Colonies with respect to England—whether, as we hope may be the case, they will be drawn nearer to us as locally independent states forming, with the mother country, portions of a great Federal Empire; or whether some blundering minister or Quixotic politician may manage to sever the happy chain that binds together the scattered groups of the British nationality. But we hope that, whatever be the event—all communities of Jews in such British nations may be firmly allied together by communal ties, materially as well as fraternally.

The Sydney Congregation is entitled to our consideration for more than one reason. Efforts are being made to conduct its affairs with propriety and public spirit. The yearly report published by the executive affords excellent means of maintaining public interest in congregational affairs, and of checking ill-management or extravagant expenditure. There are great efforts made to promote Anglo-Jewish education; and it is, we believe, the only colonial city in which there is a branch of our metropolitan Association for the Diffusion of Religious Knowledge. The exertions made by the Rev. A. B. Davis in the cause of education have been well supported by some of the leading men of the colony. Jewish benevolent undertakings meet with due support, and the Jews have a recognized and reputable position. In New South Wales, and in other of the Australasian dominions, Jews have filled with ability and dignity, not only the office of member of the Legislative Assembly, but that of Cabinet Minister. The fortunes of these promising states have been, materially speaking, greatly enhanced by their Jewish statesmen; and if Australasia be destined to fill a great place in the historic roll, the part played by the Jews will not count for nought.

We sympathize with the desire expressed by the Jews of New South Wales to found a suitable metropolitan synagogue. Theirs is a holy, a hallowed ambition. We trust, however, we shall not be misunderstood when we say with submission that we earnestly hope that our brethren in New South Wales will be guided by the spirit of our leader in our last week's impression, and will believe that ornate magnificence and lavish splendour are not necessary to render a synagogue suitable to, or worthy of, its sacred purpose. We have still—however happy our material position, however promising the state of our community, however great our ground of pride in our mission—we have still strong reasons for humility. We are still spiritually an unshriven, an unforgiven people. We have not been re-accepted into the Divine Favour which our fathers culpably forfeited. We need not raise haughty piles resplendant with marble and carvings and gold and porphyry. No. Let our synagogues be rendered worthy of their sacred purpose by due sobriety of structure; by cheerfulness of aspect; by sufficiency of size, so that no worshipper, congregant or stranger, be excluded; by convenience of arrangement, so that no defect or discomfort may interfere with the tranquillity and peace of the votary, nor draw his mind away from the calmness of demeanour and earnestness of absorption needful in the hour of prayer, needful for the reception of prayerful contemplation, and the sincere outpouring of prayerful utterances. If gifts to the synagogue be munificent, let there be endowments and provisions for the permanent maintenance of the structure, its ministers, and its appurtenances, and for preserving these from dangers likely to arise from dissension or caprice.

We have said more than once in these columns that the brotherhood of Israel bridges leagues of land and ocean. Apart from family relations and business associations, the Jews of Australia are as near to us as if their homes, instead of being placed on that distant Southern shore whose day is our night, whose winter is our summer, were in the heart of the old English land in which we live. We heartily wish them Heaven speed in their pious work. We pray that their community, far away, may continue, by its position, its energy, and the reputation and ability of its individuals, to do honour to the whole House of Israel and to be of service to the land in which it is placed. May its synagogues increase, may its schools flourish! These Jews, dwelling in a land unknown to the prophets of yore, into whose lips the inspired promise of a Return were breathed, and whence it was poured forth in burning words—these Jews enter fully into the bond of brotherhood through whose ranks one day the trumpet of recall will sound—a trumpet whose notes will be borne over land and sea, to the "four corners of the earth." They do well who prepare the coming generation for the great day in which the heirs of Israel, scattered but not lost, bent but not broken, and destined once more for the joys of a Promised Land, shall enter into the possession of their Holy Heritage.

THE LATE MAURICE S. MOSELY.

We are again obliged to take up our pen in sorrow to deplore the untimely, and almost sudden, death of a young and distinguished member of our community. After three days' illness—at first indicating no alarming symptoms—poor Maurice S. Mosely (son of Mr. A. Mosely, of Clifton) succumbed to the fatal consequences of bronchitis. Apart from the loss of a firstborn, the parents have to mourn a child of promise and of genius. He was eminently distinguished beyond his profession of the law, of which he was a Clifford prizeholder; and editor of some law magazines, and author of useful manuals; he was an art critic, no ordinary musician, and contributor besides to the *Westminster* and other high literary serials; and in his own profession he was making rapid progress, and winning a recognized position as a consummate lawyer. The local papers—the Bristol and Clifton journals—speak very highly of his merits, and condole with his family on their loss. Heaven comfort them!

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University College School.—In our last week's paper, in mentioning the prizeholders of the University College School, we omitted the names of L. E. Raphael, who obtained seven honourable mentions; A. L. Raphael, who obtained five; and H. H. Raphael, who obtained four. Wolf Defries, who gained a prize in mathematics and in arithmetic, and who was next to the prize boy in English history, obtained six honourable mentions and not one only, as we inaccurately stated last week. Malcolm C. Salaman received a Greek prize in the lower 5th class, and honourable mentions for German, Drawing, and other studies. Edmund Vannutelli Salaman won a prize for English, 4th class, and several honourable mentions. Frank Berger gained two prizes and several hon. mentions. We do not apologise for any omissions or inaccuracies, because the absurd and inexcusable system pursued by this school in delaying the publication of its honours list is alone to be blamed. We know not why the City of London School method of issuing a prize list at the time of delivering the prizes is not followed at University College School. Information is not obtainable on personal application at the office. Both schools should also print and publish a list of honourable mentions. Our young coreligionists gain so many rewards in the public schools that we feel special solicitude on the point.

City of London School.—We omitted to mention that A. M. Phillips gained a chemistry prize, and Salinger and Brodziac honourable mentions, at the recent distribution of prizes at this school.

Cardiff.—A very fine ספר תורה has just been presented to Cardiff congregation by Mr. Nathan Phillips, of Merthyr Tydvil, on behalf of his mother-in-law, Mrs. Lyons, who has thus desired to perpetuate the memory of her late lamented husband, Mr. Hyman Lyons, of Merthyr. The executive of this Synagogue have also received a gift of £10 from Mrs. I. Phillips, in memory of her departed husband, who was for many years a respected inhabitant of Cardiff, and who formerly officiated both there and at Chatham as Minister and Reader.

Vienna.—It is remarkable that all the consuls of the secondary German states, who, in consequence of the establishment of one general imperial consulate, have to resign their functions, are Jews. Herr S. Oppenheimer, a native of Presburg, who died a few days ago at Baden, aged 80, has left the whole of his property to the Jewish Hospital of Vienna.

ANGLO-JEWISH ASSOCIATION AND THE MANCHESTER CONGREGATION.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I enclose copy of a letter addressed to the Manchester Hebrew Congregation on the Anglo-Jewish Association.—Yours obediently,

Temple, Aug. 16th, 1871. M. S. Oppenheim.

TO THE WARDENS AND COMMITTEE OF THE MANCHESTER HEBREW CONGREGATION.

Gentlemen,—I beg to acknowledge the receipt of your letter of the 8th inst., wherein I am informed that your attention has been drawn to the movement now in progress in London for the establishment of an Anglo-Jewish Association, in connection with the Universal Israelitish Alliance; and that you are desirous of ascertaining from me, as one of your representatives to the Board of Deputies, the views I entertain upon that question; and you further express a hope that you will receive from me an assurance that in the proposed Association there is nothing of a nature which will clash with the interests of the Board of Deputies.

It is extremely difficult to be called upon to state my views on a society which has not yet issued any official document defining its objects, the means to be employed for attaining the same, nor the names of its Executive Committee. It is therefore, only from the perusal of the addresses and letters of its promoters, which have appeared in the Jewish papers, that I can form any opinion; notwithstanding which, as you wish to know what my opinion is, I will state my views very frankly.

In the address delivered by Mr. Waley, at the inaugural meeting of this Association, it was stated that the objects of the "Alliance" were the raising of the status of the Jews, wheresoever situated, politically, educationally, industrially, and charitably; and also to lend efficient aid to all who suffer from the fact of their being Israelites The encouragement of Jewish literature, the foundation of Jewish agricultural colonies and schools in the East, and the relief of distress, are matters which the "Alliance" has, I believe, successfully carried out; and which, being either foreign to or beyond the scope of the Board of Deputies, the formation in England of a Branch Association for the purpose of assisting the "Alliance" in the promotion of these objects can in no way affect the Board. But the new Association, in conjunction with the "Alliance," purposes as its principal object to watch over the political interests of foreign Jews, and to remonstrate with foreign governments, should their Jewish subjects suffer outrage or persecution, or groan beneath the yoke of oppressive or exceptional laws. For such purposes, I believe, the formation of this new Association to be unnecessary, the watching over the political status of foreign Jews, and intervening when advisable in their behalf, being functions now discharged by the Board of Deputies. Such being my views, formed after much consideration, I regret that you cannot receive from me an assurance that in the purposed Association there is nothing of a nature which will clash with the interests of the Board of Deputies. I must observe—in consequence of the expression in your letter, "the interests of the Board of Deputies"—that the Board has no interests of its own: the only interests it endeavours to protect are those wherewith it is entrusted by the Jewish community.

By the written constitution of the Board of Deputies, that body is formed to watch over the interests of the Jews of this empire; but by prescriptive usage, the Board has intervened on behalf of our foreign coreligionists whenever they suffered from religious fanaticism or from political oppression. For many years the Board has thus acted with the full assent, approval and sanction of the congregations represented by it. No congregation has ever refused to vote the additional funds to defray the outlay of the Board consequent upon such action.; and no congregation (in accordance with the power vested in it by the constitution) has ever interfered to prohibit the same. The existence in our community of two organizations with identical objects is unnecessary—a waste of power, and likely to be most injurious to the communal well-being. Without enumerating all the evils likely to result from the co-existence of two such bodies, it is manifest that, in all human probability, difference of opinion between them would oftentimes arise as to the policy or mode of action to be pursued; and the unity of action necessary always to secure success would thereby be destroyed. Nothing to my mind can be more impolitic and undignified than the proceedings already taken by the Association relative to the Odessa outrages, without any previous consultation with the Deputies, though the matter had been under their consideration. These evils are so palpable to the founders of the new Association, that they avow that upon its establishment the interference of the Board of Deputies in foreign matters will cease, and that the Board will acknowledge that its action in such matters has hitherto been ultra vires. I do not believe that the Board will adopt any such course, and, moreover, I do not believe that its constituents will require it to do so.

If, as contended by the promoters of the new Association, the action taken by the Board in foreign matters is voluntary and not obligatory, I would ask what reason is there for transferring from an ancient and well-tried body functions which hitherto it has exercised beneficially, to a new and unknown Association which has tacked itself on to a moribund French Society, that possessed an ephemeral success owing to the influence of the French Government in the Courts of Europe previous to the recent war? The result of the war has been to transfer that influence to the resuscitated Germanic Empire. Mr. Waley was right in saying, at the inaugural meeting, that it was felt that representations of the sufferings of the Jews could best be made through this country. Admitting this, it appears to me most impolitic for the British Jews, when remonstrating with foreign governments, to profess to act always in conjunction with a foreign society, presided over by one who is eloquent and sincere, yet, he being a distinguished member of the Republican party in France between him and the house of Hohenzollern no sympathy can exist. The history of the last thirty years triumphantly proves how ably the Board of Deputies has discharged the duty of foreign intervention when appealed to. It may be, in some instances, when the Deputies have taken action on behalf of their oppressed brethren, though assisted by the powerful influence of the British Government, that they have failed in accomplishing their purpose. But in what instances has the Alliance succeeded where the British Jews have failed? Vague declarations about the shortcomings of the Board—assertions unsupported by evidence, such as have recently appeared in the press—go for nothing with the thoughtful. Let the censors of the Board cease to indulge in generalities, and condescend to state facts. Unless it can be shown that the Deputies have neglected their obligations, I can see no reason to transfer one of the functions of the Board to the new Association, and the establishment of a body to act side by side with another body already existing for similar objects, would be an evil.

The suggested transfer of these functions from the Board of Deputies to the new Association is a matter which must ultimately be decided by the synagogues. The Deputies are chosen by the several congregations, every seatholder having a vote at the election. The Board is therefore a representative body; and when it remonstrates with or petitions a foreign government, it speaks with the voice of the community. The proposed Association will only express the sense of a fraction of the community. It will never be more than an Association representing a number of persons subscribing 5s. or upwards. I would therefore ask the congregation, when appealed to on this question, to bear in mind that the suggestion is to transfer powers hitherto possessed by a representative body responsible to them, and whose existence is recognised by the Government, to a voluntary, irresponsible and self-constituted Association over which the congregations can have no control.

It is almost impertinent for me to say that I have no desire to control the action of the members of your congregation. As you have requested my views on this subject, I have stated them at some length, uninfluenced by the prospect of rendering myself unpopular, as, from the hope expressed in your communication, I fear may be the result.

I am, sir, yours obediently, Morris S. Oppenheim.

Temple, August 15, 1871.

FRANCE.

The preservation of the principal synagogue, situated in Rue de Notre Dame de Nazareth, from violence and sacrilege during the "Reign of Terror," is mainly due to the unflinching fortitude displayed by the rabbi, M. Lazard, who most determinedly and successfully resisted all the exertions and threats of the Communist leaders who desired to establish a political club in the sacred edifice. With the exception of the new synagogue situated in the Rue des Victoires, now in the course of completion, and a portion of which was during the Commune partly occupied by the insurgents, not one Jewish place of worship has been violated or injured. —*U. I.*

The Jewish seminary, which is situated in one of the revolutionary quarters of Paris, was for a considerable time in the occupation of the insurgents; and M. Trénel, the director of the seminary, and his family, were constrained to leave very precepitately.

M. Edouard Meyer, formerly editor of the journal, *Independent de la Moselle*, has been appointed Sub-Prefect.

A Jewish merchant of Lille, some short time since, being about to start on a journey, placed his two daughters at a Christian boarding school. On his return he was informed that his two daughters had been baptized. They had been baptized three or four days after their admission to the school. The Procureur of the Republic and the lady president of the educational establishment declared to the father that they could do nothing in the matter. The father has now applied to the prefect to have the clergyman of the estabishment arraigned for his share in the transaction.

A requisition has been addressed to the Prefect of the Seine to erect a monumental fountain to the memory of the late Baron James de Rothschild. The site chosen is the circus which intersects the Boulevard Haussmann, between the Rue du Havre and the Rue Tronchet, facing the Versailles railway.

Messrs. Rothschild have sent M. Kern, Minister of the Swiss Confederation at Paris, the sum of 10,000 francs for the relief of the Swiss who have suffered by the recent inundation.

A petition in favour of M. Gaston Crémieux, comdemned to death by the Council of War of Marseilles, has, it is said, been addressed to the Government by the Archbishop of Avignon, at the solicitation of M. Mossé, rabbi of Avignon.

An Awkward Mistake.—The report of one of the visits of the Lunacy Commissioners last year to Peckham-house, a house licensed for the reception of the insane, contains the following statement:—"In reference to the recent remarkable incident here, when a Jewish visitor, who had come to cheer up and sympathize with the Israelite inmates in the male pauper ward, was unfortunately mistaken for a patient, and treated accordingly, we have to state that all the conditions and suggestions required by our Board (as the result of their inquiry into the incident) to accompany the admission, in future, of every new patient, have been since carried out by Dr. Armstrong." Therefore it is safer to set foot in that house than it was.—*Times.*

Germany.—Herr J. Stern, a merchant of Heilbronn, has been elected a member of the corporation. He is the first Jew on whom such an honour has been conferred in this town. A gratifying circumstance in connection with this election is that nearly all the votes were polled by Christian electors.—*Israelit.*

ANGLO-JEWISH ASSOCIATION.

A special meeting of the Council of the Anglo-Jewish Association in connection with the Alliance Israelite Universelle was held on Friday last at the residence of the Rev. A. L. Green, 4, Charlotte Street, Portland Place. There were present: Mr. Jacob Waley, President, in the chair; the Rev. A. L. Green, Rev. A. Löwy, Rev. M. N. Nathan, Mr. J. A. Franklin, and Mr. B. Kisch.

The meeting was convened for the purpose of taking into consideration a communication relative to the Jews of Algeria.

The discussion upon the subject which engrossed the attention of the meeting was, for the most part, of a conversational character.

The Chairman informed the meeting that he was in receipt of a communication from Sir Francis Goldsmid, asking the Council of the Anglo-Jewish Association to consider the propriety of its taking some action in reference to the present political position of the Jews in Algeria. In October last M. Crémieux had issued a decree giving complete political freedom to the Jews of Algeria. It was now attempted to induce the present Legislative Assembly of France to revoke that decree. Mr. Waley stated that he coincided with Sir Francis Goldsmid in the belief that the Council should take some action in the matter. This action would, however, not take the form of a direct communication to the Legislative Assembly. He had drafted a protest against the revocation of the decree of M. Crémieux, which was to be sent to the Central Council of the Alliance. He had submitted the draft to Sir Francis Goldsmid and Sir David Salomons. They had both approved it. It having been intimated that the action proposed to be taken would strengthen the hands of the Alliance, he thought there could be no objection to the communication being forwarded. It did not partake of a political character; it was merely a communication from the Association, as a body affiliated to the Alliance, protesting against the revocation of a decree which had secured to some 35,000 of their coreligionists equal political rights with the other inhabitants of Algeria.

Mr. Jacob Franklin begged that the Association might not be committed, at this incomplete state of its organization, and by so very small a number of its Council, to the impulses, however patriotic, of Mons. Crémieux—not, at least, until time had been afforded to examine both sides the question. The hour and place of meeting late on Friday at this season might well account for the absence of all but gentlemen personally communicated with. He recognised the high value of recommendations from Sir David Salomons and Sir Francis Goldsmid, but would have preferred to hear their reasons for interposition at this stage in this very delicate matter. The correspondence and documents on the table, apparently familiar to others, could not be mastered from any brief statement of their contents. He had been taught that political privileges and responsibilities, though advantageous in Europe, might bring embarrassment to uncultivated tribes, surrounded by jealous enemies, uncontrollable by reason. Even the Roman Jews, who rejoiced on one Passover night at the destruction of the gates of their Ghetto, found occasion to beg for a restoration of those barriers until removed advisedly. A gentleman well known to all present had graphically told that tale. The cases seem analogous. The champions for equality at any price seize the government and decree Jewish emancipation; but the Jews will find it safer to wait and conciliate the masses which now repel fellowship with them. M. Crémieux is naturally moving heaven and earth in vindication of his personal fiat. His successors are a representative recognized government; and if M. Thiers find a suspension of the decree needful for stemming a revolt of the Mahommetan tribes, then it were bad policy to attribute religious prejudice to the actual and prospective arbiters of the fate of France and her possessions. Besides, a question might be raised as to whether M. Crémieux's gift to his Algerian brethren was really within the scope of his powers. Even the military appointments of his colleague, M. Gambetta, seem to be impeached, although simply military. Mr. Franklin went on to say that he doubted whether the Algerian Jews, as a whole, are content to resign their autonomy in barter for French citizenship, and would not prefer waiting for legal emancipation with freedom from interference in religious concerns. The Mahommedans refuse to be French citizens at the sacrifice of their autonomy, and resent that less scrupulous Jews shall become their political superiors. He felt that he was urging for delay, in terms stronger than more deliberate judgment might warrant; and he asked wherefore Sir Francis Goldsmid, who had been appealed to by M. Crémieux as his colleague on the French Council, should not respond in that capacity. If something be wanted which may serve as a manifesto, then rather let Sir Francis convene a public meeting, as asked by his correspondent, the speeches made at which may be promulgated through the press. He (Mr. Franklin) would in that case not obtrude his misgivings, but he now emphatically protested against committing the Anglo-Jewish Association in its inchoate form, and by the few then present, to any but a well-considered precedent.

The Chairman replied at some length to the remarks of Mr. Franklin. He said that however much he agreed in the desirability of the Council not holding direct communication with the Legislative Assembly of France upon a question such as that before the meeting, he still thought that the Council was but carrying out one of its principal objects if it were agreed to send such a communication as he had read to the meeting. To do nothing in such an instance as that before the meeting, was to act most ungraciously towards the Alliance. This was the first occasion in which it had been thought necessary to strengthen the hands of the Alliance. He said that he could not help thinking it was most desirable for the Council to support the Alliance when such support was needed and asked for. To show a cordiality in seconding the action of the Alliance in such a matter, was to display the sympathy of the Council with their objects.

The Rev. M. N. Nathan spoke in favour of forwarding the protest. He said that in issuing the decree, M. Crémieux had clearly intended to further the interests of the Algerine Jews, who had enjoyed the political freedom for nine months; and to revoke M. Crémieux's decree would be to cast back the Jews to a position far worse than previously to its issue. He said there might be an objection to making a direct communication to the Legislative Assembly of France upon such a question as the revocation of M. Crémieux's decree; but he could not see what objection there would be to the Council forwarding a protest to the Alliance against the revocation. The Council, on behalf of its members who were Israelites, would protest against 35,000 of their brethren being plunged into such a degraded position as the Algerine Jews.

Mr. B. Kisch said that the draft submitted to the meeting did not interfere in the constitutional question involved in the issue of the decree.

The Rev. A. Löwy said that he had been in communication with several highly educated Algerine Jews, who certainly were worthy of emancipation, and were undoubtedly desirous of enjoying full political liberty.

The Rev. A. L. Green said that among the chief purposes of the existence of the Association was the promotion of the objects of the Alliance. These objects were to better the condition of the Jews in all parts of the world. Surely the Council could not consistently refuse to aid the Alliance when that aid was asked for on behalf of the French Jews themselves.

After some further discussion, the Rev. M. N. Nathan proposed a resolution to the effect that the communication read by the Chairman be sent to the Central Committee of the Alliance Israelite Universelle.

The resolution was seconded by the Rev. A. L. Green and carried.

Mr. Jacob Franklin drew the attention of the Council to the pastoral letter issued by the Archimandrite, in vindication of the Jews of Odessa; a copy of which he laid upon the table.

It was decided to have the text of the letter translated, and, if thought desirable, to publish it.

The Rev. A. Löwy read several formal letters from the Central Committee of the Alliance. The Central Committee, in forwarding information asked for respecting the Jews of Roumania, explain that the Committee had not as yet communicated with Mr. Peixotto, the Consul General of the United States at Bucharest, because Messrs. Hirsch and Popper, members of the Committee of the Alliance at Bucharest, and the Rev. A. Levy, the Chief Rabbi at Jassy, had always proved very useful in proceedings taken by the Alliance in favour of the Roumanian Jews. Should occasion, however, arise in the future, they would gladly avail themselves of the services of Mr. Peixotto.

The following is the text of the protest above referred to, respecting the Algerian Jews:

"The Council of the Anglo-Jewish Association in connection with the Alliance Israélite Universelle desire to record the deep regret with which they have learned that a petition has been presented to the French National Assembly for the revocation of the Decree of October 24, 1870, by which the right of French citizenship was conferred on the body of native Israelites (about 33,000 in number) of the territory of Algeria.

"Among the nations of Europe it has been the distinction of France to lead the way in establishing the rule of religious equality before the law; it has been its glorious aspiration to be first in the promotion of civilization and progress. The Anglo-Jewish Association cannot believe in the acceptance of a proposal so contrary to both these cardinal principles—a proposal by which a measure of liberal policy would be reversed, and the Algerian Jews, subjects of France, would be checked in the course of enlightenment and improvement opened to them by the grant of French citizenship.

"The Council learn with regret that motives of policy have been suggested as grounds for the reversal of the beneficent decree of the 24th of October. They venture to express their confident belief that the examination of the alleged reasons of state would show them to be without foundation, and they are confirmed in this view when they find that the insufficiency of arguments on the ground of utility is supplied by statements of the supposed unworthiness of the Jews to participate in the rights of citizenship—statements similar to those which have been invariably brought forward to thwart measures of justice to the Jewish community, and have received the most striking refutation in the civil and social merits which, when admitted to equal rights, the Jews have never failed to display in as high a degree as their fellow citizens.

"The Council also desire to express their conviction that while questions of opportunity and convenience may reasonably be taken into account, when a great measure of emancipation is under deliberation, the revocations of such a measure, when once accorded, ought to be considered as impossible. The inequality which was endured with patience when it was habitual, becomes intolerable to men who have once reached the level of freedom. History teaches the lesson that the gift of citizenship once bestowed is practically irrevocable; and if it were possible to restore, after they have been effaced, distinctions founded on a difference of faith, the Council cannot believe that it is by enlightened France that so bad an example would be shown to less advanced and progressive nations.

"To the Alliance Israélite Universelle, which has so often stood forward in defence of Jewish rights, and whose distinguished President is understood to have been the author of the decree of emancipation of Oct. 24th, 1870, the Anglo-Jewish Association especially address the present protest. They feel sure of the sympathy of the Alliance, and that, if needed, its efforts will be exerted for the maintenance of the law of equality and citizenship."

Germany.—A college established at Breslau by a bequest of the late M. S. Leipziger, a merchant of Breslau, will be opened on the first of October. Dr. Levy and Mr. Dienstfertig have been appointed teachers.—During the late war, Mr. Lehmann, of Berlin, provided meals for every wounded and invalided soldier passing through Bingerbruck. 110,000 (?) meals were thus supplied during the war. Kitchens and slaughterhouses were by Herr Lehmann's directions specially fitted up for the occasion, and the cattle required was slaughtered according to Jewish rites.

Messrs. Flatau and Co.'s Fete.—The town *employés* of Messrs. A. and W. Flatau and Co. held their annual *fete* on 24th ult., at Chigwell. About two hundred sat down to an excellent dinner, after which a number of toasts were given, that of "the firm" being received with marked cordiality. On the conclusion of the dinner the party indulged in various sports, and returned in the evening delighted with their day's enjoyment.

THE JEWS' FREE SCHOOL COMMITTEE AND THE CLERGY.

Mr. Editor,—מ׳ב״י is surprised, fumes and protests—and still I exist. He does me the honour to criticise my facts, and to descant on my want of knowledge and consistency; and he is kind enough to expose—for the delectation of your readers, I presume—his utter lack of knowledge of the facts against which he so much protests.

To commence with the last practical joke: You, Mr. Editor, were pleased to add a plaister, in the shape of a foot-note, to the effect that you were compelled to leave out the personalities, and to restrict the communication to the arguments. As far as these were arguments, outsiders may think—and you won't send them to Coventry for the thought—that the whole letter, in this warm weather, might have been left out in the cold with advantage to the writer and the reader, and more especially to the former. But I have to deal with מ׳ב״י, and not with the Editor, whose real courtesy I have so frequently to acknowledge, and whose patience and forbearance, I, and kindred sinners, must so often put to the test.

מ׳ב״י, in his apology for the Committee, shelters them under your suggested plea that the slight alluded to was inadvertent. I regret to be obliged to correct this error. Discourtesy to the Jewish clergy is normal at the Jews' Free School. I have attended every Exhibition, and what I complained of is the *invariable* practice. Jewish clergymen of distinction—and there are such, despite the sneer of מ׳ב״י—make a point of being conveniently engaged or absent from town on these occasions. Clergymen, like other men, have, I should suppose, an eye to the main chance; and you may be sure they would be too glad to show themselves at the Jews' Free School, like their betters in the community—to whom מ׳ב״י thinks the plethoric clergy should be particularly grateful for the pittance they receive—for two or more and diverse reasons: first, interest in education; next, pride of ranking themselves among educators; farther, to please the powerful patrons of the school; and last, not least, to have the chance of rubbing themselves against, and being in the ranks of, the *Amen Sagers* of the rich. All this pays!

There must, then, be some great cause why Jewish clergymen who have any self-respect should absent themselves from the Jews' Free School, while they anxiously devote themselves to other educational institutions. I have heard the uniform statement from some of our earnest clergy; and I believe it to be the whole truth and nothing but the truth, that they shun the Free School because—to use a classical term—they are insufferably snubbed there on all occasions. I thought I was doing the School no harm to tell the Committee that this discourtesy is felt and resented. But Jewish clergymen cannot be kicked, according to מ׳ב״י—his experience and mine differ; and the kick is none the less felt because the foot is encased in patent leather boots.

By the bye, about the application of the term Clergy. Here again מ׳ב״י has found a mare's nest; and like most men failing in accurate comprehension of a subject, he meets the whole question by a pretentious "protest"—how many protests cover shallow sciolism? The term Clergy is just the *one* specific term among others that *should* be applied to a preacher or שליח צבור. The term חזן is most inappropriate. The חזן הכנסת was the mere שמש הכנסת, a servitor, a sacristan, a beadle—if one could be found in our days—who had the charge of the furniture of the synagogue, and was during service seated among the children—who had an appropriated *locale*—and who was appointed to keep them in order, to see that they said their prayers correctly, and, indeed, to find out the places for them; the term, both in Hebrew and Aramaic, implying חזק, or חזא, "to see," "to inspect," "to put in order." When the Jewish world began to use words they did not understand, as many modern critics do, they confounded שליח צבור with חזן, and they *protested* against what they thought the misappropriation of the word "Clergy." Let us examine this flimsy protest against the immediate application of the term. Perhaps no communion has so great a right to the term Clergy as the Jewish. Taking the word in its best meaning of clerex or clericus—the man of clerkly learning—it answers exactly to the co-ordinate terms, רבי, מורה, למדן. The רבי or סופר is strictly equivalent to clericus. Now we cannot well say Rabbi Joseph, Rabbi Hast, Rabbi Green, Rabbi Hermann. What a strange combination! And in these days of fashion we might be called upon to say Rabbi Montmorency. Thus we are obliged to use the term "reverend," unless מ׳ב״י thinks the term inappropriate, because Jewish clergymen are so often treated with want of reverence. It is the fault of congregations if they take men—square men for round holes—who do not know פירוש המלות, and who cannot even read Hebrew correctly; and it may sometimes occur by a strange coincidence that even the פרנסים and the סגנים cannot detect the errors, וד״ל. It is not the fault of our wise men if people are not satisfied unless they have a *voice* in the matter, and convert the Schule into a music hall, and prefer an Ackerlerche to an Adler.

It is just Jews who should—as a matter of regret and pride—use the term Clergy; what they should eschew is an *ordained* Clergy. I suppose מ׳ב״י has heard this and forgot the point, or did not understand the gist. Ordination is what we reject. It creates a separate class. Jews are, or should all be, members of a secular Clergy, ממלכת כהנים. Ordination of old—except for the Temple servitors—was specially an investiture for the legal class; and when as a nation we lost our autonomy, ordination went along with it. The anxiety of the Rabbis to keep up ordination, סמיכה, as in the instance of יהודה בן בבא, was based on this object. The license to decide היתר תורת הוראה, conferred on a Chief Rabbi in modern times, is simply a certificate of efficiency for legal purposes, more recently confined to ritualistic enactments—a professional diploma. The ordination as practised in the Margaret-street Synagogue some time since was wholly out of place and character; and to have quoted the רמב״ם and the instance of יהודה בן בבא was not only an anachronism, but evidenced that the author of the ceremony—whoever he was—knew but little of what סמיכה meant, and I may add והסומך אינו נסמך.

If I have at any time animadverted on the use of the term Clergy, it was because it is assumed by men notoriously ignorant—by men, some of whom were shuffled into their situations and who are only retained out of commiseration and on sufferance—men who may be fit for קידוש, but not for הבדלה, because the latter involves another quality. אם אין בינה הבדלה מנין.

Perhaps the one term to apply to Jewish clergymen in their present *sol fa* condition, is the term minister. It is most Scriptural; and it invariably denoted ritualistic services—לשרת—to minister. I suppose it is objected to on the plea that there are at present more משוררים than משרתים. After what I have said—as מ׳ב״י, admiring by contrast in me, would have me add, *humbly* said—what becomes of the protest and the surprise, and the monition that I misused the term Clergy? Well, let us part in peace. מ׳ב״י and I will, I hope, never be the worse friends because we rate each other soundly. Besides we are both shadows of beings in our anonymity; and shadows cannot be angry with each other. Who is who? Besides, I really admire the man who hits hard—though he may hurt his own knuckles—and who says his say and "adone with it" and bears no malice. I certainly was amused when מ׳ב״י funnily disclaimed courtesy on the part of the committee of the school; but put in a huge claim for common sense. How we pippins swim! *Au revoir!*

Nemo.

LITERATURE.

Vallentine's Hebrew and English Almanac for 5632 and 5633.—P. Vallentine, 34, Alfred-street, Bedford-square, and 7, Duke-street, Aldgate.

The לוח of P. Vallentine is an institution in the community. For many years we have looked forward to it, and received it with complacency, though we ought to have received it with gratitude. It is a thoroughly useful, intelligent calendar.

This year, this excellent little compilation is far more replete with useful matter than hitherto. It contains information of a highly interesting character; information which could only have been obtained by research, trouble and labour on the part of the compiler. For instance, there is, in this year's issue, an excellent "memorabilia" (we presume compiled from the columns of this journal—which are right heartily at the disposal of the Editor of the Almanack for the purpose). This memorabilia contains, in chronological order, a brief *resumé* of every salient event of interest to the Anglo-Jewish community during the Jewish year just about to expire. Mr. Vallentine has also been at the trouble of collecting a list of all "gast"-houses, taverns, or restaurants throughout the continent at which Jewish travellers can obtain כשר food. This is a thoroughly important addition to his Almanac, and it shows a strong determination on his part to render it thoroughly useful. The Board of Deputies list appears with its increased number. Every effort has been made to render the Almanac not only worthy of, but superior to, its numerous predecessors. We cannot imagine that any Jewish householder will fail to avail himself of several copies of this cheap לוח, so that every Jewish man, woman and child may have beside them a compendious memorandum of yearly duties and observances.

Marriage with a Deceased Wife's Sister.—A despatch of the Earl of Kimberley, announcing the Queen's assent to the Act legalizing marriage with a deceased wife's sister in South Australia, has been published in the Adelaide papers. It says:—"Her Majesty's Government have given this Bill their careful consideration, and looking to the fact that a Bill nearly similar to this has passed the Colonial Legislature five times, and that this particular Bill was passed by both Houses almost without opposition, and with other circumstances indicating a strong feeling in its favour, they are of opinion that it would not be right to resist further the wishes of the colony so clearly and repeatedly expressed. I have therefore felt it my duty to advise Her Majesty to assent to the Bill, and I enclose an order of Her Majesty in Council giving effect to my recommendation."

Jews' Orphan Asylum.—On Thursday the inmates of the Jews' Orphan Asylum, in company with their teachers, enjoyed a delightful holiday excursion to Epping Forest. The treat was given by Mr. Charles Davis, of Wimpole-street, who liberally provided the children with everything essential to their comfort. An excellent dinner was partaken of, with choice dessert and wine. The health of Mr. Davis was drunk amid hearty cheers. Altogether a very happy day of rural recreation and innocent enjoyment was spent, and the little ones felt deeply grateful to Mr. Davis for his kindness.

Distinctions.—Doctor Sachs, of Hirschberg, has received the Iron Cross, in acknowledgment of his services. Herr Rosenfeld has been decorated by the Grand Duke of Baden with the Order of the Lion. Herr A. Schnürmacher, director of the Jewish school at Eisenstadt, has received the order of Merit.

Maravilla Cocoa.—No breakfast table is complete without this delicious beverage. The *Globe* says: "Taylor Brothers' Maravilla Cocoa has achieved a thorough success, and supersedes every other cocoa in the market. Entire solubility, a delicate aroma, and a rare concentration of the purest elements of nutrition, distinguish the Maravilla Cocoa above all others. For homœopaths and invalids we could not recommend a more agreeable or valuable beverage." Sold in tin-lined packets only by all grocers. sole Proprietors. TAYLOR BROTHERS, London.

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Reference has been kindly allowed to Mr. Jaques Hahn, Banker and Italian Consul, Frankfort-on-Maine.

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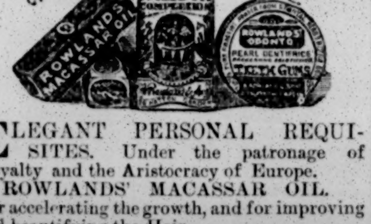

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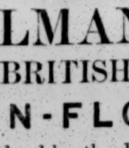

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